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Centennial celebration of
the First Baptist Church,
Hudson, N.Y.

First Baptist Church

Hudson, N. Y.



1810

1910

Centennial Celebration

of the

First Baptist Church

Hudson, N. Y.

November 15th, 16th and 17th, 1910

Printed by order of the Centennial Committee

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" We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the time of old." Psalms 44 : 1.

" This shall be written for the generation to come, and the people which shall be created shall praise the Lord." Psalms 102 : 18.

Centennial Celebration

The Celebration of the One Hundredth Anniversary of the First Baptist Church of Hudson, N. Y., was undertaken by regular action of the Church and the following were appointed a

COMMITTEE OF ARRANGEMENTS

Rev. Leonard F. Requa, Jr.	Joseph K. Casey
Rev. W. Dewitt Lukens	Richard W. Allen
Russel B. Benedict	Frank R. Knapp
Alfred J. Rowles	Charles S. Benedict

Including representation of church organizations on committee of arrangements as follows:

BIBLE SCHOOL

Mrs. Charles H. Bronk	Mrs. Charles S. Benedict
Remington Elting	

BAPTIST YOUNG PEOPLE'S UNION

Miss Sara A. Hildreth	Miss Pearl Lukens
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HELPING BAND SOCIETY

Miss Elizabeth A. Hildreth	Mrs. Alfred P. Reynolds
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KING'S COURT

Miss Edna Van Vliet	Miss E. Louise Krum
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WOMEN'S MISSIONARY CIRCLE

Miss Cornelia Skinner	Mrs. W. Dewitt Lukens
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From this general committee were chosen sub-committees on entertainment, press notices, printing, finance, music, collation, correspondence, decorations and antiquities.

The first work of the committee was to send to every member of the church the following letter:

CENTENNIAL CELEBRATION

1810—FIRST BAPTIST CHURCH—1910

Hudson, N. Y., Nov. 5th, 1910.

Dear Fellow Member:—

In the month of August of the year eighteen hundred and ten, the First Baptist Church of Christ in Hudson, came into being. Through the one hundred years that have elapsed since then, the Church has not ceased to know the gracious protection and the tender mercies of the Lord who gave it life. Many pastors have come and gone; several generations have accomplished their service and passed onward to their rest, but the Church itself lives, a monument to the Living God whose years fail not.

We desire to observe with some exercises appropriate to this joyous time, the three nights of Tuesday, Wednesday and Thursday, November 15th, 16th, and 17th; pausing for a little while to refresh ourselves with the recollections of divine faithfulness and then making memory to suggest hope, turning our faces to the future, blessed and strengthened for service by the remembrance of God's former things.

The first night will be devoted, in part, to a calling of the roll of living members. We hope to see your face and hear your voice, and it may be suggested in this connection, that rising in your place and answering "Present" will be considered a suitable and sufficient reponse to your name when called. But if, because of distance, you are not able to be in attendance, will you not at least make some representation for yourself through a brief letter or a verse of scripture? This may be addressed to Mr. Joseph K. Casey, 526 Warren Street, Hudson, N. Y., the clerk of the Church. It is important that every member be heard from in one way or the other, and that the clerk have the

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verse of scripture from those who cannot personally attend, in good season. The services each night will commence at half past seven o'clock. To facilitate the work of ushering strangers, members should be in their places fifteen minutes before the time of beginning.

May we not feel that in these days we are all united in prayer for the church and for one another before Him who is able to do exceeding abundantly above all that we can ask or think.

Yours in Christian love,

SIGNED BY THE COMMITTEE.

Centennial Exercises

The centennial exercises were held upon the evenings of November 15th, 16th and 17th. Rev. Leonard F. Requa, Jr., whose pastorate officially closed in October, led in arranging the anniversary program and was present at the centennial and presided during the three evenings. Mr. Joseph K. Casey, choir director, arranged for the music of each evening and Mrs. A. E. Davis presided at the organ. Of the first evening of the anniversary the Hudson Register said:

"The large audience that filled the Baptist Church last evening pronounced the exercises of unique interest. If this opening night of the centennial celebration is a prophecy of what the other two nights will be, the occasion will be a fitting closing of one hundred years of Church history. After the opening exercises, including special music by the choir, came the address of Rev. L. J. Dean, D. D., of Saratoga. In forceful and eloquent words he struck the keynote for the future of the church.

Then followed the history of the Church written by Miss Sarah R. Skinner who has been a member of the Church for sixty-eight years and is a woman of rare culture and highly respected in the Church and community. The history was read by Rev. L. F. Requa, Jr., and so well was it prepared that there is a general demand for its publication as a souvenir of the centennial.

Special interest was attached to the roll call of the membership which followed, as over eighty-five per cent. of the membership responded either in person or by letter. The decorations of the audience room were commended by everybody and praises were showered upon R. W. Allen and Remington Elting. To see the

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artistic arrangement of flags alone is worth a visit to the Church. Under the date 1810 is a flag with fifteen stars, the number of states when the church was organized and under 1910 on the other side of the pulpit is the flag with the full number of the states, showing national progress during the hundred years. The historic collection of rare old church records, photographs of former pastors and prominent members, the old communion service, one of the old pulpit chairs, a foot stove such as was used in the pews, a home missionary box, a singing book and tuning fork of one of the earliest choristers, the first melodeon and other things of sacred interest kept the people long after the formal service had adjourned."

The next evening was Pastor's Night. The following is a portion of the report of the meeting given in the Hudson Republican:

"Last evening four former pastors of the First Baptist Church of Hudson took part in the centennial services being held in that Church this week. They were the Rev. James M. Bruce, who was pastor from 1881 to 1886; the Rev. W. J. Quincy, pastor from 1886 to 1892; the Rev. Arthur B. Potter, pastor from 1899 to 1903, and the Rev. Leonard F. Requa, Jr., pastor from 1906 to 1910. All four were glad to be able to attend the one hundredth anniversary of the Church in which they had labored and for which they retained an affection that is dearly cherished.

When the services opened with an organ prelude every seat in the Church was taken. A well rendered anthem by the choir followed the opening prayer.

During the evening the Rev. W. D. Lukens read a very interesting letter from Rev. L. A. Palmer, who was pastor of the Church from 1903 to 1906. He is now located in western Canada and very much re-

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gretted his inability to be present to share in the joys the centennial occasion has brought about.

The several ministers who made addresses related reminiscences that brought back the past to many of the older members in a most refreshing way and told anecdotes that were full of mirth and greatly enjoyed.

The church is prettily decorated in honor of the event it is celebrating. A pretty arrangement of flags, pictures and records has changed the entire interior aspect of the Church, and is very pleasing."

Upon the third evening there were two notable addresses. The first by Rev. George C. Yeisley, D. D., of the Presbyterian Church of Hudson, who spoke as a representative of the churches and citizens of Hudson. The second by Rev. H. Clark Colebrook, representing the Association and Baptist denomination at large. Extracts from the reports of the daily newspapers of the city are as follows:

The Evening Register said:

"The closing session of the centennial services of the Baptist Church was held last night. Every item of the program has been filled to the letter and the friends of the Church have been showering with congratulations the members upon this fitting conclusion of a hundred years of history. The Rev. George C. Yeisley, D. D., of the Presbyterian Church gave an eloquent tribute to the Baptist people. He said that he appreciated the privilege of offering his congratulations and God-speed for himself, Church and community. Of the one hundred years he had been a neighbor for one-third of the period. He had noted the persistent growth of the Church in the face of many difficulties, its unswerving fidelity to the faith of the fathers amid all the modern changes in dogma

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and creed. He gloried in the faith and patience of this household of faith. He was glad for the fraternal fellowships and co-operation which he had experienced with the seven pastors of the Church whom he had known. He paid to each a glowing tribute ending with Mr. Requa of whom he said, "His departure all good citizens and all lovers of Christ deeply deplore." He said that the churches of a city are the factors of a city's truest wealth, recognized in the fact that they are not taxed. The institutions that contribute to the better life of the community are the very best public utilities of a city. Unless men are shallow they look with respect upon the shrine of religion. This Church has been a beneficent force in this community for a century, it has been a fountain of blessing."

The Hudson Republican said:

"The centennial services of the First Baptist Church of Hudson were brought to a successful close last evening, and there was general rejoicing among the members, who congratulated one another on the way the one hundredth anniversary of the Church had been celebrated.

The Church was filled to its capacity when the services opened with an organ prelude and the choir was in fine voice for the closing anthem, which was beautifully sung. Throughout the services there was deep interest in the observance of an occasion which is always of peculiar interest to everybody and especially so to the Baptists of Hudson.

After singing, the Rev. H. Clark Colebrook, Moderator of the Hudson River Baptist Association, North, was introduced, and he made a fine address, congratulating the Baptists of Hudson on the successful manner in which they had planned and carried

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out the centennial of the Church and wishing them well for the future.

His address was on "The Trumpet Call," in which he showed the duty of the Church and its members in connection with the problems to be solved in the future.

After the benediction, which was pronounced by Rev. W. D. Lukens, there was a social hour in the lecture room. It followed the concluding exercises, and good fellowship and general rejoicing prevailed. It was a fitting closing event. Ice cream, cake and coffee were served."

Centennial History
of the
First Baptist Church
of
Hudson, New York
1810---1910
by
Sarah R. Skinner

Centennial History

In 1783, a company of the Society of Friends came from Providence and Nantucket, far west, to the Hudson River and purchased the land on which our goodly city now stands. They came in a brig by the sound and the river, and brought material, with which to erect their houses. The settlement grew so rapidly, that, two years later it obtained a city charter and in 1800 the population was over 4,000 and the city, which was third in age in the state, ranked also third in commerce and fourth in manufactures.

Immediately upon their arrival, the proprietors put up a small frame building for a meeting house, but the Society of Friends grew so rapidly that ten years later they replaced it by a brick structure, to accommodate six hundred worshippers.

Meanwhile the Methodists and Presbyterians had each built on lots given them by the city fathers, and the Episcopalians had established a parish, and were preparing to build, but when H. P. Skinner came to Hudson in 1798, the Friends' meetings were still the largest in the youthful city.

The first record of any Baptist gathering in this city, is on the 4th of August, 1810, when Rev. Daniel Steers, a missionary of the Baptist Missionary Society of the state of New York, met with twelve Baptists, five men and seven women, to consider the propriety of organizing a Church. This meeting was at the home of H. P. Skinner, whose wife was one of the twelve. Although he did not unite with the Church until 1823, he was from the first one of its firm supporters.

A late number of the Examiner speaks of Rev.

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Daniel Steers as assisting at the organization of the first Baptist Church in Rockland county, in 1789, and it may be fairly inferred that this was not his first visit to Hudson, as two of the members of the new church did not bring letters, but are registered as baptized, no date of the baptisms being given.

Two other meetings were held under the guidance of Elder Steers, who assisted in arranging for a Council, and on Tuesday the 28th of August, fourteen delegates from Baptist churches in Aena, Coeymans, Rennslaerville, North-East and Catskill, met in the Court House, which stood then on the corner of Warren and Fourth streets, now occupied by the Presbyterian House of Worship. After due deliberation, the Council recognized the twelve as a Church of their own faith and order.

Elder Steers held still another conference with them, to assist in the appointment of a deacon and a clerk. Charles Brown was chosen deacon and William Foster clerk. On the next Sunday, Elder Steers preached, and administered the communion.

With the exception of the Council, all these meetings and many others through succeeding years, were held in the homes of the members, but the next spring the Church having more than doubled in number, they sometimes met in "the school house." This school house was on Chapel street and the teacher was Mr. Foster, the first clerk of the Church.

Frequent mention is made of ministers "Providentially with them," among whom are John M. Peck, afterward well known for his work as a pioneer missionary in Illinois, and Stephen Gano, who also did pioneer work in this state and in Ohio. The recurrence of Elder Steers' name intimates that he kept watch over the little band until in 1812, they called Rev. Harvey

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Jenks as their first pastor. Mr. Jenks' pastorate was very brief, as in 1814 he was called to his reward, and his body was laid in our burying ground. At that time the Church numbered thirty-six, there having been forty-one names on the roll, but three had died and two had been dismissed.

In the fall of 1814, the place of meeting was moved up-town, to the school room of Deacon Brown, nearly on the site of our present House of Worship.

After the death of Mr. Jenks, the Church was for more than a year without a pastor, and then called Mr. Ogilvie, a young preacher, who was ordained here, the service being in the Presbyterian meeting house, which stood on the lot now vacant, at the corner of Allen and Second streets. The ordaining prayer was offered by Francis Wayland, Sr., then of Troy. In September, 1816, the Church held a communion service in the Presbyterian House.

The pastorate of Mr. Ogilvie lasted but little over a year. The Sunday services were, at this time, frequently held in the Court House, and the good sisters were often called upon to clean the court room, after the court had adjourned on Saturday, that it might be in suitable condition for the worship of the next day. This and other inconveniences led to the circulating of a subscription paper for a meeting house.

The church had joined the New York Association in 1811, but the Hudson River Association being constituted, they voted to transfer their membership to that body, and on August 28th, 1816, their delegates met at Poughkeepsie, with those from five other churches of over nine hundred members in their first regular session. No other Church united with that Association until 1819, but when they divided in 1850, it numbered

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sixty-five churches, with more than thirteen thousand members.

In December of 1817, Deacon Brown having died, and Mr. Foster having left the city, "the church agreed to hire the privilege of the school room for the Sabbath and other days, at fifty cents per week."

About this time, the records note that "provision was made to procure hay for the horses of visiting ministers."

During the three years of service of our next pastor, Rev. Avery Briggs, there were fifty-three baptisms, more than doubling the membership of the Church. On June 7th, 1818, Mr. Briggs had the joy of conducting the opening service, in a new and commodious room, which the church occupied for Sunday services, until in 1861, they removed to their present edifice.

The city proposing to erect, on the site of the present High School, a brick building for a free school on the Lancaster plan, offered to the Baptists the privilege of running up the walls an additional story, and putting a tower entrance on the front; the city to have the right to buy them out whenever the growth of the school might require. The Church gladly embraced the opportunity to have a local habitation, though they did not own the roof over their heads. The members of the Church were fond of designating it "the upper room."

The tower entrance was commodious, the stairs and landings being broad and well lighted. The room was large and airy. It was warmed by stoves, supplemented by little foot stoves, brought by those who specially feared the cold, and was lighted by oil lamps. The only covering on the floor, except where the pew-holders carpeted each his own pew, was a strip laid along the aisles. The pulpit was raised above the

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floor but little more than our present one, and the gallery for the singers at the opposite end of the room, was at the same height and entered by steps at the end of the aisles. The pulpit chairs were the mahogany ones, presented by John Hathaway, and lately purchased by his great grandson, but under the pulpit stood two common wooden chairs, painted white.

My special recollections of the room are connected with the close of the Sunday School sessions, when each teacher knelt with her class, and somewhat sheltered by the high partitions of the pews, offered prayer for a blessing on the lesson of the day ; or, with the gatherings of the Juvenile Missionary Society, on the seats in front of the pews, to listen to Father Peck's account of his work among the Indians, on the Tonawanda Reservation, in Western New York. Father Peck claimed that he "took his degree off a log in the woods," but he had certainly purchased for himself the "good degree," of which Paul wrote to Timothy.

Fourth street had not been graded, the hill was steep and the pavement uneven, the houses few and scattered, and the street so dimly lighted that the deacons often carried lanterns to guide the congregation on their homeward way, and the week meetings were still held mainly in the homes of the members.

In November, 1819, Mr. Briggs having resigned, the Church wrote to Dr. Staughton, of Sansom street, Philadelphia, asking him to recommend a pastor. He immediately replied, naming Howard Malcom, a young licentiate of that Church, then studying in Princeton. Mr. Malcom having, at the request of the Church, spent a month with them, received an earnest invitation to become their pastor. He accepted, but stipulated that he should be allowed to finish his term at Princeton.

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Having accomplished that, and having been ordained by his home Church, he commenced here a pastorate of more than six years, which proved of untold value to the young Church.

Mr. Malcom was a born leader of men and a skillful organizer, as is well attested by the numerous activities established by the Church, under his guidance. He had but just assumed the pastorate, when he organized a Sabbath School, the first Bible School of any denomination in this region. At the end of the first year, it numbered one hundred and seventy-nine scholars and sixteen teachers. In the second year, branches were established in Athens, Catskill and the city Alms House, reporting in all four hundred scholars, and when in 1826, Mr. Malcom left for Boston, the Columbia County Sunday School Association (formed largely through his efforts) represented, as far as I can ascertain, thirty schools. A youth, asked to give an account of a meeting of the Association, replied: "Oh it was just as usual. Mr. Malcom said to one go, and he goeth; and to another come, and he cometh; and to another do this, and he doeth it."

Mr. Malcom and his wife also led the church in organizing a Female Visiting Society, for distributing Bibles and tracts, a Domestic Missionary Society, a Female Working Society, to aid students in the Theological Seminary at Washington, D. C. (This society reports one year the knitting of fifty pairs of socks), and a Juvenile Missionary Society in the Sunday School, a Poor Fund, and a collection for Missions, in connection with the monthly Concert of Prayer.

In 1824 the Church reported to the Association 128 members, a Sunday School library of 200 volumes, the beginning of a church library of religious books, to be kept in the pastor's study and loaned to the members,

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30 religious periodicals taken, and \$263 collected for benevolent objects.

A lamp had been placed on the front of the meeting house, stone steps at the door and new lamps on the pulpit and the city had granted the request for a better pavement, but the church still desiring a place nearer to the centre of things and more accessible, in 1825, the city having given a lot to each of the other churches, granted to the Baptists a space on Third street, behind the lodge of the Free Masons. On this they erected a small frame building, to be used for social meetings.

In our Conference room, as it was called, many a happy group gathered for prayer and study of the Bible; but, on winter evenings, rooms already warmed and lighted were made still more attractive by the cheery welcome of their owners, and had the additional advantage of being in different neighborhoods, and serving the needs of different groups.

The sexton's duties in both buildings were variously cared for. At one time twelve men were chosen, each to take charge for a given month; at another, two sisters were appointed to attend to the sweeping of the meeting house for a month. In winter, there was always a snow committee to clear the walks. These committees might procure substitutes, but they were held responsible for the work.

Mr. Malcom held a regular weekly service in Athens, resulting in adding to our Church a number of faithful members from that village.

Mr. Malcom's pastorate was the longest, with one exception, in the history of this Church, and when, in 1826, he felt it his duty to accept an appointment as General Secretary of the American Sunday School Union, the Church could but bid him God-speed,

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though his departure was greatly regretted, not only by them, but by the community at large.

The salary of Mr. Malcom, four hundred dollars, was entirely inadequate to the support of his family, but he was only one of several of our pastors, who, for more than a quarter of the century, have given full proof that, like Paul, they were our "servants for Jesus' sake," and sought "not ours but us."

Mr. Sandys, a young licentiate, next supplied the Church for six months. In that time Elder Galusha presented the needs of Columbian University, in Washington, and received a contribution, and, in 1827, all the churches in the city took up collections, for the suffering Greeks.

Rev. Mr. Loomis followed, with a pastorate of three and a half years. The Church was now very much interested in Domestic Missions, as well as in the work in Burma. A building fund was also started, but grew so slowly that it was soon given up.

In 1828, there having been a serious division in the Society of Friends, the Orthodox members withdrew, and, for more than three years, used our Conference room for their meetings.

Mr. Loomis resigned late in 1830, "to leave before the river closes," as, after that, New York was considered almost inaccessible, a winter stage ride through the highlands not being accounted a pleasure trip. After the resignation of Mr. Loomis, the church was without a pastor for nearly a year; but when they had no pulpit supply, they held a service on Sunday mornings, at which one of the brethren read a sermon.

The two succeeding years, under the pastoral care of the Rev. William Richards, who came to this Church directly from England, were a season of great rejoicing. There was constant and earnest prayer and ef-

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fort for the salvation of souls. At one time there were prayer meetings at five in the morning. Several "four days" meetings were held, with the assistance of neighboring pastors. More than one hundred were baptized many of whom remained earnest and faithful witnesses for Christ in this and other churches.

The youths' meetings were well attended and manifested a spirit of earnest devotion. Four of the young men, who were active leaders in these meetings afterward became faithful preachers of the gospel.

The Maternal Society, a band of mothers, who met regularly to pray for and with their children and to instruct them in the Scriptures, rejoiced in the addition to the Church of twenty-eight of their children.

A Sunday School was started by two of our members, which afterward grew into the North Bay Mission, which, under the fostering care of several of the churches of our city, was for many years a blessing to the community.

In 1832, our Athens members, thirty in number, withdrew, and, with four others, formed a Church in that village, which, however, continued to share the labors of our pastor.

In 1834, Rev. Israel Robords came, but remained little over a year. A four weeks' meeting was held in the fall and in the following spring one of three weeks in Claverack, each resulting in large ingatherings, there being ninety-three baptisms. \$100 was given the next year to Domestic Missions, Father Peck's appeals in behalf of the Indians at Tonawanda arousing great interest in the Church and Sunday School.

The Articles of Faith and the Church Covenant were now revised and a copy given to each member.

Church discipline was strict in those early days. The members were furnished with tokens, to be put

on every collection plate after the communion, and every absence of three months was made a subject of inquiry. The sad recurrence of cases of discipline for intoxication and profanity reminds us that abstinence was not then looked for, but only a self-control, which, to the majority of men, is unattainable. Temperance societies were yet very few and some of those suspended for a season from Church privileges, for too frequent use of the cup, were among the most loved and most useful of the brethern, while the sisters were sometimes overtaken in the same fault. It was not until 1835, that the Church "resolved, henceforth to receive no person who drinks or vends ardent spirits."

The Church had for some time raised the salary of its pastor by assessing its members, but this having, as might be anticipated, caused much dissatisfaction, and given rise to many troubles, it was now voted that "the assessment roll be discontinued, and the sum be raised by voluntary contributions."

Another interregnum of over a year was followed by the two years pastorate of Rev. Moses Field, in which there is not much to record, except the founding of the American and Foreign Bible Society and the decision of our Church to make its Bible work auxiliary to that body. Mr. Field was a quiet, unassuming, earnest Christian, whose labors were blessed to the peace and upbuilding of the Church, which received, with regret, his decision to leave them.

Rev. Mr. Gibbs immediately followed him. His salary was \$600, \$200 being pledged by the Athens Church. That year the church mourned the loss of Deacon Whiting, who had joined them by letter in 1811; and on the death of Deacon Brown in 1817, had been appointed to his place, which he had worthily filled for twenty-one years.

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Charles Brown and his wife, whose names stood third and fourth on the Church roll, were called away in June, 1817, leaving five orphan children. Two daughters were baptized the preceding spring, and the oldest brother, a lad of thirteen, in October of that year. The sisters were useful members of the church, as long as they lived.

In 1838, the young brother, Edwin C. Brown, having been licensed by our Church, and having pursued a course of study at Hamilton, was ordained and went to Illinois, as a Home Missionary, our Juvenile Missionary Society pledging his salary of \$100. His brother, J. Newton Brown, now thirty-four years old, had already been eleven years in the ministry, and was now a Theological Professor at the Seminary in New Hampton, N. H. He came to the Council, and was appointed to give his brother the right hand of fellowship. Horace Spencer, pastor of the Church in Canaan, who had also been licensed by our Church, and whose wife was a sister of the Browns, was made Clerk of the Council.

The two vexed questions, of music and of women voting, were brought up at not infrequent intervals. In 1814, "dissatisfaction was expressed at the practice of singing without parcelling the lines," and at the same meeting "some of the sisters questioned the right of the male members being the only persons proper to decide." In 1822, it was voted that "a bass viol be permitted to be played in the meeting house, for the assistance of the singing in public worship," thereby giving great offence to a good sister, who thought it wrong to desecrate the sanctuary, by bring into it such an ungodly instrument. One pastor displaced Watts' Psalms and Hymns and introduced Rippon's selections. The next restored Watts. A third used

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both, so that two different books were often required at one service. A fourth used Winchell's and Watts'. At a later period Watts' and Rippon's were bound together, and were used until "The Psalmist" took the place.

At one time a singing master was "employed to lead in worship, and to teach the members the practice and principles of psalmody." Oftener the leader of the choir was simply thanked for his services, and was expected to use only such tunes as were approved by the Church. In 1825, fifteen new tunes were added to the list already in use.

The question of the women voting was several times considered and it was resolved that they have a right to vote, in receiving and excluding members, but the consideration of their right to vote, in calling a pastor was, as late as 1838, indefinitely postponed.

At this time the use of the meeting house was granted to an anti-slavery convention; and the colored people, of whom there had been from time to time over forty on our Church roll, had the use of the conference room to hold meetings in, paying fifty cents each time. This privilege was afterward recalled, as their speakers taught them "doctrines contrary to our views of gospel truth."

The Rev. E. D. Towner became pastor in 1839, and early in the next year meetings were held every evening and many afternoons, for three weeks, the pastor being assisted by other ministers, of whom Rev. Isaac Wescott specially won the affection of the Church. That year there were seventy-six baptisms, over fifty being received the first Sunday in May, a day long remembered by those who were present.

In 1840, Simeon S. Hatheway, a beloved deacon and clerk of the Church, having been called to his reward,

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H. P. Skinner, who had already for a score of years been the glad servant of the Church, in its varied activities, was chosen to fill his place, and for another quarter of the century continued his labors of love among them.

The call to the pastorate had been renewed yearly, but the church, having learned from some sad experiences that this furnished an opportunity for the expression of differences, which might far better have remained unspoken, they now gave to Rev. T. G. Freeman, a call for an unlimited time. His period of service was also marked by a large ingathering. Rev. Lewis Raymond, well known for years, as an evangelist, whose field of labor extended as far west as Iowa, worked with the pastor. In 1843 the Church reported to the Association 275 members, the largest number it has ever claimed.

The meeting house needing repairs, the Female Industrial Society, led by Mrs. Freeman, the pastor's wife, "proposed to raise the funds necessary to alter and improve it." The trustees gladly accepted the offer and quite re-arranged the room. The places of the pulpit and the singers' seats (both much modernized) were exchanged, so that any one entering the room faced the minister instead of the congregation; and the occupants of the pews could look off to the river and the mountains, and enjoy the beauties of the sunsets. The little shelves at the top of the pews, that had held the books were replaced by book-racks.

One Lord's Day—so the records always designate it—while the work was going on, Rev. Dr. Gossman of the Reformed Church invited us to worship with them, our pastor to preach to the united congregation.

At the re-opening of the house, Mr. Freeman preached from the text: "Save now I beseech Thee,

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O Lord; O Lord I beseech Thee, send now prosperity."

The Industrial Society met their obligations, but, as is almost invariably the case, the expense exceeded the original estimates, and the conference room was mortgaged for \$200.

Mrs. Freeman was one of the founders of our Orphan Asylum. The first two matrons belonged to this Church, and one of our members, who had nothing else to give, spent, for years, one day each week in mending for the children.

The pastorate of Rev. Leroy Church, extending over more than seven years, was the longest, with which we had been favored. It was a time rather of steady growth than of any marked changes. There was no ingathering so large as in the two previous pastorates, but baptisms were not infrequent, and a number of valuable additions to the membership were made by letter. Among these, we mark Robert Roberts, who was soon chosen deacon, and afterward licensed to preach; Major M. Bullock, and Marshall Van Hoesen, who were also made deacons; and William Apsey, all names long well known in our annals.

But the dismissals outnumbered those received and seem to indicate a changing population. Deacon Van, for twenty-three years the faithful and beloved superintendent of the Sunday School, now removed to New Haven; and Horace G. Day, who, while pursuing his studies for the ministry, had given much time to the Church, superintending the Sunday School, conducting a teacher's Bible Class, leading the youth's prayer meeting, etc., was now called to his life-work, as pastor for fifty years, of the First Baptist church of Schenectady.

The Baptist church of Columbia County now sup-

FIRST BAPTIST CHURCH

ported Rev. Lyman Palmer, as a missionary in destitute parts of the country, our pastor and the church taking a hearty and helpful interest in his work. Mr. Palmer was afterwards sent by the Home Mission Society to Minneapolis and St. Paul, where he laid a good foundation for gospel work. The Sunday School still flourished, reporting in 1847, one hundred and eighty-seven scholars and twenty-nine teachers.

In 1857 a melodeon was procured to aid the choir. S. L. Magoun, then the chorister, though receiving no reward for his services but his own interest in the work, met its demands upon him for forty years, in the spirit of his reply to the remark made one stormy Sunday evening: "There will be no one out tonight," "There will be three, Mr. Church, Deacon Skinner and Mr. Magoun." In 1883, having sung one winter's night in his accustomed place, when morning dawned he had joined the Heavenly Choir. It may be mentioned that our thanks have been far too seldom spoken to his successors in leading our praises. Milo P. Moore and Joseph K. Casey.

With the growth of the town and of the Church, the conference room had fallen into disuse, the meeting house was far from convenient for the Sunday School; and the Hudson River Railroad now taking possession of the place, to which we had resorted for baptisms, a baptistry was greatly needed. All felt that to meet these varied needs, a new building was demanded.

The ladies, led by Mrs. Church, rose to the occasion and formed a society to start a building fund. They took orders for sewing or knitting, plain or fancy, each member doing the work which she could do best, and giving all receipts to the treasury. The money accumulated slowly but steadily. The Church

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was soon spurred on by the decision of the city fathers to buy out our rights in the school house, according to the original contract. Ten years or more elapsed before the new house was dedicated. The only record we find of what the ladies accomplished is an extract from a letter of Miss Mary Gifford, in the early sixties.

"We had the annual meeting of the society yesterday. After paying \$1,300 on the lot, and \$127 for the covers to the cushions, we had on hand \$758. Now, I am proud of our society. Don't you think it is really marvelous—considering our means, or rather our want of means?" They might well be gratified, that they had contributed nearly \$2,200 to the house, which was so much needed.

In 1851, chiefly through the efforts of Mr. Church, the Hudson Female Academy was established, and for nearly twenty years filled a large place in the Church and the community. The principal, Rev. J. B. Hague, played the Reed organ for our choir for years, and often supplied the pulpit in the absence of a pastor giving us sermons, which made the text more full of meaning ever after, to those who listened.

In the eight years following Mr. Church's leaving, there were three pastors.

A revival during the next pastorate, that of the Rev. G. W. Hervey, is memorable as a direct answer to prayer. Elizabeth Nash, a young Sunday School teacher (better known to us later, as Mrs. Marshall), with a heart stirred by the thought of the number in the school, who were regardless of the claims of Christ, called together a few of the teachers and of the older scholars, to pray for a spiritual awakening. At the first meeting of ten or twelve, one scholar called for a hymn, which expressed trust in Christ,

FIRST BAPTIST CHURCH

and, after the second meeting, another came to ask how she might find Him. One of the young men asked: "Why may not we join you?" Notice was given from the pulpit of a Sunday School prayer meeting. Forty young people filled Mrs. Van Buren's parlors, which had been cordially thrown open to them; and three that night confessed, in simple words, their need of a Saviour and their resolve to follow Christ.

In the ensuing month a number were added to the Church, who, we had reason to trust, were saved. Among them was William S. Apsey, who early entered the ministry, and was for twenty-six years a loved and honored pastor in North Cambridge, Massachusetts, and nine years a member of the Executive Committee of the Missionary Union, and a Trustee of Newton Theological Seminary.

In 1856, John Stanton Gould, a member of the Society of Friends and a great lover of the word of God, gave to our Sunday School a course of lectures, upon the Evidences of Christianity, by which (the letter to the Association record) "our school has been materially benefited." For the next five years Mr. Gould taught, in connection with our school, a Bible class, numbering from twenty to thirty, which enjoyed and profited by his clear and practical expositions of Scripture.

William B. Smith, our next pastor, was ordained here. Dr. Demarest of the Reformed Church, was invited to sit with the Council, and to give the charge to the candidate. Mr. Smith's labors were very acceptable to the church, but his health soon failed, and Rev. William C. Ulyat took his place.

The need of a new house of worship had become constantly more pressing and Mr. Ulyat pushed to

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completion the work of building and then left the new pulpit to be filled by Rev. G. W. Folwell.

The new building was dedicated in October, 1861, and in November, three were baptized in the new baptistry. One of the three, Mrs. Maria Miller, is still with us in heart, though long prevented by illness from joining our assemblies.

The Church greatly enjoyed the new home, for which they had so long labored. Others were led by interest or curiosity to attend the services. The Civil war made every one feel that:

“Life is real, life is earnest.”

Some came to pray for the absent, and some to hear what might be said of the affairs of the nation, and, notwithstanding the many who had “gone to the front,” congregations were large and attentive.

Beside the general prayer meeting, there was a youth’s meeting, a female prayer meeting and a monthly concert of prayer for missions, and all were well attended. The Sunday School gave \$60 annually for the support of Moung Shway Nee, a native preacher in Burma. Life during the war took a serious aspect, that can hardly be conceived by one, who has not passed through the struggle.

The Church at this time presented a petition to the mayor, for the strict enforcement of the liquor laws.

In 1863, Margaret Hathaway, the last of the constituent members of the Church, was called to rest, at the age of eighty-nine, after a Christian life of seventy-five years. Twenty-four of her descendants have been members of this Church and two of her grand children were missionaries in Burma.

Our present senior deacon, R. B. Benedict, was elected to that office in 1864. In that year it was “voted that every regular member of the Church

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present at our meetings shall have the privilege of voting on any subject, coming up for action."

For the next three years the Church was served by Rev. N. K. Bennett.

For the nine years from 1866 to 1875, the Sunday School never reported less than two hundred scholars. In 1867, the debt, which had been incurred in building, was reduced to \$300 and the benevolent contributions that year were \$491. The next year the Sunday School was reported as "never in a more prosperous condition," with 236 scholars and 23 teachers and officers and contributing to Missions \$159.

For the third time in its history, the Church next ordained a new pastor, Rev. G. W. Clowe; and, as on a former occasion, the pastors of the Presbyterian and Reformed churches took part in the services, showing the Christian unity of feeling, which has always existed among the churches of this city.

Of the remaining eight pastors there is no need that I now speak, particularly, as their memories are still cherished by those who enjoyed their ministry. Of the five still living, the Rev. J. M. Bruce has charge of the work of our Home Mission Society among the foreign population, especially among the Italians; the Rev. W. J. Quincy is pastor of a young and growing Church in Schenectady; Rev. L. J. Dean, D. D., for the twelve years since he left us, has ministered to the Fifth Avenue Baptist Church in Troy; and Rev. A. B. Potter is pastor in Ballston Spa; each still laboring faithfully for the Master in their several spheres. A throat trouble has laid Rev. L. A. Palmer aside from the ministry.

Of our present pastor, Rev. L. F. Requa, Jr., I will only say that he has the love and respect of the entire church and community, and will leave the account

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of his work to be given, when time shall have set its seal upon it.

The new Church building had created a demand for an organ, which was accordingly purchased in 1869, and a few years later talk of enlarging the Sunday School room led to the purchase of the lot east of the church. A mortgage of five hundred was left on it, but was later donated to the Church by Mrs. French, the widow of the one who held it. Still later, the baptistry, which had proved very inconvenient, was remodeled; and at another time the water motor for the organ was renewed. The lights were at various times added to or improved, and after forty years use of the house, extensive repairs proved necessary and were made at an expense of a thousand dollars; the sums spent in permanent improvements in the last half of the century aggregating over five thousand dollars.

In 1882, weekly envelopes were adopted to raise the current expenses. Three times in the last quarter of the century, the joint efforts of pastors and people have freed us from debt. Mr. Bruce, in resigning, urged upon us the duty of meeting all financial obligations, with such success, that he left us with a small but very welcome balance in the treasury. Mr. Potter, fourteen years later, helped a committee to raise the six hundred necessary to again meet all claims; and last year, after ten years' interval, we again made up a deficiency. In all these efforts for improving our temporalities, the Pastoral Aid and the Helping Band have been truly worthy auxiliaries.

I fear that it must be owned that the Church has never done its full duty in regard to the support of its pastors. When Mr. Church left, in 1852, recognizing that his salary of four hundred dollars was entirely

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inadequate, they gave to the next three pastors six hundred annually, and then, inspired by the new house, they raised it to eight hundred. The war came on, with its depreciation of the value of the currency and the consequent increased cost of living (flour costing at one time eighteen dollars a barrel). With each new pastor two or three hundred were added to the salary, until in 1876, they gave the Rev. Mr. Wines eighteen hundred; but after three years, a debt of nine hundred having accumulated, there was for sometime a decrease, corresponding to the former increases.

Our Church early took a wide interest in the spread of the gospel, aiding by money and prayers the various societies that were instituted to proclaim it abroad and at home, and welcoming those who brought tidings of its triumph. In 1825, they formed a Domestic Missionary Society, in 1830 made a special contribution to the Mission in Burma, and in 1835, gave a hundred dollars to Home Missions. In 1841, they report a Foreign Missionary Society, two Domestic Missions, a Bible Society, a Temperance Society and Education Society, and three monthly Concerts of Prayer, for various objects. The largest contribution to these societies, of which I find any authentic record, is \$420 in 1882, and the smallest, \$90 in 1896.

This Church entertained the Hudson River Association three times before the division of that body, and has three times since welcomed the Association North to its hospitality. Ten of our pastors have delivered the annual sermon before the delegates; four served as clerks, at five different sessions, from 1819 to 1902; and Rev. Leroy Church and Rev. Dr. Dean were honored with the office of Moderator.

There have been, in all, nearly sixteen hundred names on our Church roll, of whom five hundred have

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been dismissed by letter, three hundred have been, at various times and for different reasons, dropped from the list; many of them for prolonged absence without communicating with the Church. The present number is two hundred and fourteen, leaving, perhaps two hundred, with whom we "have walked to the House of God in company," who we trust are, though widely scattered still serving our common Master, in the various places, where Providence has fixed their homes.

Can I better close this account of the many changes which have marked the varied years, than with the closing prayer of our Church Covenant?

"And may the great Head of the Church vouchsafe unto us the aid of His gracious Spirit, that we may believe and rejoice in the excellence and power of divine truth, that we may walk in all the laws and ordinances of the gospel blameless, and not only enjoy a name and a place in His Church on earth, but finally unite with the glorious church of the First-born, whose names are written in Heaven, in ascribing blessing and honor, might, majesty and dominion, to Him who sitteth on the Throne, and to the Lamb, forever, Amen."

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Pastors of the Church Since Its Organization.

Rev. Harvey Jenks	-	-	-	1812
Rev. James G. Ogilvie	-	-	-	1815
Rev. Avery Briggs	-	-	-	1816
Rev. Howard Malcom	-	-	-	1820
Rev. Ebenezer Loomis	-	-	-	1827
Rev. William Richards	-	-	-	1831
Rev. Israel Robords	-	-	-	1834
Rev. Moses Field	-	-	-	1836
Rev. John W. Gibbs	-	-	-	1838
Rev. Erastus D. Towner	-	-	-	1839
Rev. Timothy G. Freeman	-	-	-	1842
Rev. Leroy Church	-	-	-	1845
Rev. George W. Hervey	-	-	-	1853
Rev. William B. Smith	-	-	-	1856
Rev. W. C. Ulyat	-	-	-	1859
Rev. George W. Folwell	-	-	-	1861
Rev. N. K. Bennett	-	-	-	1865
Rev. George W. Clowe	-	-	-	1869
Rev. Daniel Corey	-	-	-	1873
Rev. William H. Wines	-	-	-	1876
Rev. James M. Bruce	-	-	-	1881
Rev. W. J. Quincy	-	-	-	1886
Rev. Leonard J. Dean, D. D.	-	-	-	1893
Rev. Arthur B. Potter	-	-	-	1899
Rev. Leander A. Palmer	-	-	-	1903
Rev. Leonard F. Requa, Jr.	-	-	-	1906

Members of the Church Who Have Entered the Ministry.

Rev. William Sturges,
Rev. J. Newton Brown, D. D.,
Rev. Horace Spencer,
Rev. Edwin C. Brown,
Rev. Charles W. Watrons,
Rev. Horace G. Day,
Rev. William C. Richards,
Rev. John C. Reynolds,
Rev. William I. Apsey, D. D.,
Rev. John G. Apsey,
Rev. Stanley C. Reynolds.

Deacons of the Church Since Its Organization.

Charles Brown,
Ebenezer Rand,
William Whiting,
Samuel Gifford,
John W. Dutcher,
Jesse Story,
Simeon S. Hathaway,
William Van,
Henry P. Skinner,
James B. Van Buren,
Ezra Doane,

Robert Roberts,
Major M. Bullock,
Russel B. Benedict,
Amos Conant,
Ira Peake,
Alfred J. Rowles,
George McKown,
Marshall Van Hoesen,
Joseph K. Casey,
Seymour J. Elting.

FIRST BAPTIST CHURCH

Superintendents of the Sunday School Since Its Organization.

The school was the first organized in Columbia county.

Geo. C. Morgan	-	-	-	-	1820
John W. Dutcher	-	-	-	-	1820
William Van	-	-	-	-	1822
Horace G. Day	-	-	-	-	1845
John E. Reynolds	-	-	-	-	1847
Robert Roberts	-	-	-	-	1849
Seth Dean	-	-	-	-	1850
Rev. J. J. Scarritt	-	-	-	-	1852
Rev. J. B. Hague	-	-	-	-	1853
William Hermance	-	-	-	-	1858
Russel B. Benedict	-			1859, '62, '68, '82	
C. M. Sampson, M. D.	-	-	-	-	1861
Alfred J. Rowles	-	-	-	1864, '72, '77	
Prof. A. E. Mackey	-	-	-	-	1875
L. R. Tilden	-	-	-	-	1887
Joseph K. Casey	-	-	-	-	1889
Irving Harder	-	-	-	-	1895
James T. Rivers	-	-	-	-	1896
Seymour J. Elting	-	-	-	-	1905
Charles S. Benedict	-	-	-	1902, '08	

Church Organization in 1910.

Deacons.

Russel B. Benedict,	Joseph K. Casey,
Alfred J. Rowles,	Seymour J. Elting.

Clerk.

Joseph K. Casey.

Treasurer.

Russel B. Benedict.

Treasurer of Missionary Benevolence.

Frank R. Knapp.

Treasurer of Benevolent Fund.

Russel B. Benedict.

Trustees.

Russel B. Benedict,	Richard W. Allen,
Amos Priest,	James T. Rivers,
Alfred J. Rowles,	Lloyd C. Humiston.
Joseph K. Casey,	

Finance Committee.

Charles S. Benedict,	Joseph K. Casey,
Richard W. Allen,	Frank R. Knapp.

Music Committee.

Sara A. Hildreth,	Richard W. Allen,
	Seymour J. Elting.

The Choir.

Joseph K. Casey, Director.

Mrs. A. E. Davis, Organist.

FIRST BAPTIST CHURCH

Ushers and Collectors.

Alfred P. Reynolds,	Albert W. Van Vliet,
Oscar S. Way, Sr.,	Lloyd C. Humiston.
James T. Rivers,	

Advisory Board.

Russel B. Benedict,	James T. Rivers,
Alfred J. Rowles,	Amos Priest,
Joseph K. Casey,	Lloyd C. Humiston,
Seymour J. Elting,	Charles S. Benedict,
Richard W. Allen,	Frank R. Knapp,
Rev. Leonard F. Requa, Jr.,	Rev. W. Dewitt Lukens.

The Bible School.

Charles S. Benedict.....	Superintendent
Joseph K. Casey.....	Assistant Superintendent
Mrs. W. Dewitt Lukens....	Supt. Primary Department
Miss Sarah E. Lockwood...	Sec. Primary Department
Miss Lillie E. Brocksbank...	Secretary and Treasurer
Edward L. Decker.....	Missionary Treasurer
Remington Elting.....	Librarian
Miss Sarah Benedict.....	Pianist

Women's Bible Class.

Mrs. A. E. Davis.....	President
Mrs. S. A. Slade.....	Vice President
Mrs. W. A. Tompkins.....	Secretary and Treasurer
Frank R. Knapp.....	Teacher

Men's Bible Class.

Joseph K. Casey.....	President
George Wheeler.....	Vice President
W. A. Tompkins.....	Treasurer
Rev. L. F. Requa, Jr.....	Teacher

CENTENNIAL CELEBRATION

Teachers.

Miss Anna Hathaway,	Mrs. Chas. S. Benedict,
Miss Sarah Benedict,	Frank R. Knapp,
James T. Rivers,	Miss Mary Benedict,
Alfred P. Reynolds,	Mrs. Arabella E. Morrow,
Mrs. Lloyd C. Humiston,	Rev. L. F. Requa, Jr.
Mrs. A. P. Reynolds,	

Baptist Young People's Union.

Lloyd C. Humiston.....	President
Oscar S. Way, Sr.....	Vice President
Miss Sara A. Hildreth.....	Corresponding Secretary
Miss Pearl Lukens.....	Recording Secretary
Miss Irene Humiston.....	Treasurer

King's Court.

Rev. L. F. Requa, Jr.....	Prime Minister
Miss Elizabeth A. Hildreth.....	Regent
Miss Pearl Lukens.....	Procurator
Edward L. Decker.....	Recorder
Miss Irene Humiston.....	Chancellor of Exchequer
Charles S. Benedict....	Ambassador from Bible School
Miss Sarah Benedict.....	
.....	Ambassador from Helping Band Society
Miss Sara A. Hildreth..	Ambassador from B. Y. P. U.

Bee Hive Society.

Miss Pearl Lukens.....	President
Miss Irene Humiston.....	Vice President
Miss Edith Van de Carr.....	Secretary
Miss Margaret Knapp.....	Treasurer

FIRST BAPTIST CHURCH

The Helping Band Society.

Advisory Board.

Mrs. Leonard F. Requa, Jr., Mrs. Charles H. Bronk,
Miss Elizabeth A. Hildreth.

Secretary and Treasurer.....Miss Sarah Benedict

Collectors.

Miss Mary Benedict, Mrs. Charles H. Bronk,
Miss Ida Barling, Mrs. Alfred P. Reynolds.

Women's Home and Foreign Missionary Circle.

Mrs. Leonard F. Requa, Jr.....President
Miss Cornelia Skinner.....First Vice President
Miss Edna Allen.....Second Vice President
Mrs. W. Dewitt Lukens.....Secretary
Mrs. Joseph K. Casey.....Treasurer

Pastoral Aid Society.

Mrs. Russel B. Benedict.....President
Miss Harriett Hildreth.....Secretary and Treasurer

Religious Services.

Public worship with preaching every Sunday, 10:45 a. m. and 7:30 p. m.

Communion of the Lord's Supper, first Sunday morning in each month.

Bible School every Sunday at 12 o'clock.

Congregational Prayer Service, Thursdays, 7:30 p. m.

Meeting of Baptist Young People's Union, Tuesday, 7:30 p. m.

Note.

This pamphlet was published in March, 1911. The REV. W. DEWITT LUKENS, for twelve years a resident of Hudson, entered upon the pastorate of the Church, March 1st, 1911.

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Members of the Church in 1910.

Alger, Sarah E.	B-1866	DuBois, Albert	B-1891
Allen, Richard W.	B-1883	DuBois, Mrs. Albert	B-1891
Allen, Edna	B-1906	Engles, Matilda	B-1875
Bachman, Mrs. Eliz'b'th	B-1855	Elting, Seymour J.	B-1891
Barling, Ida	B-1891	Elting, Remington	B-1907
Barling, Lizzie	B-1891	Elting, Mrs. Remington	B-1907
Baurhyte, Mrs. Adah	L-1908	Elting, Ruth	B-1908
Benedict, Charles S.	B-1882	Elting, Mrs. Eliza Ann	B-1870
Benedict, Mrs. C. S.	B-1910	Esselstyn, Lawrence	B-1902
Benedict, Russel B.	L-1859	Filkins, Mrs. Henrietta	B-1891
Benedict, Mrs. R. B.	B-1854	Folmsbee, Mrs. Fannie	L-1888
Benedict, Mary	B-1877	Garrison, Mary	B-1891
Benedict, Sarah	B-1878	Hall, Mrs. Alice	B-1891
Benedict, Wm. R.	B-1891	Hallenbeck, Mrs. Sadie	
Bostwick, Catherine W.	B-1843	M.	B-1885
Brandow, F. H.	L-1910	Harder, Albertine	B-1872
Brandow, Mrs. F. H.	L-1910	Harder, George	B-1890
Brocksbank, Mrs. Ella		Hathaway, Anna	L-1908
T. E.	B-1884	Hathaway, Frank R.	L-1909
Brocksbank, Lillie E.	B-1873	Hathaway, Mrs. Frank	
Bronk, Mrs. Mary L.	B-1887	R.	L-1909
Brown, Mrs. Sarah W.	B-1883	Hathaway, H. Alexan-	
Burdwin, Arthur W.	B-1890	der	L-1908
Burdwin, Emma	B-1910	Hathaway, Henry S.,	
Burdwin, Lulu	B-1910	M. D.	L-1908
Butler, Georgie A.	B-1866	Hathaway, T. H. Mes-	
Casey, Joseph K.	B-1885	ser	B-1910
Casey, Mrs. Joseph K.	B-1885	Hathaway, Behrens B.	B-1910
Casey, Edith F.	B-1904	Hathaway, Phoebe B.	L-1909
Chard, Jennie E.	B-1884	Hathaway F. Randel	B-1910
Chichester, Mrs. Celia	B-1890	Heermance, Mrs. L. H.	B-1888
Clowe, Charles W.	B-1889	Heermance, Mary	
Clowe, Mary R.	B-1898	Ophelia	L-1906
Clowe, Oliver W.	B-1896	Heermance, Mrs.	
Cooper, Harriet	B-1885	Olivia F.	L-1887
Crofts, Mrs. Frances D.	B-1862	Hicks, Mrs. Matilda C.	L-1876
Culver, Edith A.	L-1907	Hildreth, Elizabeth A.	B-1884
Davis, Mrs. A. E.	L-1908	Hildreth, Sara A.	B-1896
Davis, Deborah E.	B-1910	Hildreth, Harriett	B-1855
Davis, Eugene E.	B-1910	Hodge, Mrs. Matilda S.	B-1862
Davis, Orrin B.	B-1910	Holsapple, S. N.	B-1886
Davis, Mrs. Bessie O.	B-1910	Hover, Kittie	B-1891
Decker, Mrs. Amelia K.	B-1884	Hover, Mrs. Georgi-	
Decker, Lizzie	B-1887	anna	B-1891
Decker, Mrs. S. W.	B-1888	Humiston, Lloyd C.	B-1908
Delamater, Mrs. Mar-		Humiston, Mrs. L. C.	B-1882
garet A.	B-1890	Humiston, Kenneth L.	B-1910
Dorsey, Gertie J.	B-1888	Humiston, Irene	B-1904

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Jackson, Ellen	L-1899	Priest, Mrs. Amos	B-1889
Jacobie, Mrs. Jennie G.	B-1870	Race, Mrs. Maria L.	L-1868
Jeffers, Etta	B-1887	Race, Mary	L-1874
Jenkins, Helena L.	B-1889	Rankin, Mrs. Bertha C.	L-1909
Johnson, Carrie	B-1882	Requa, Rev. Leonard F.	
Johnson, Rosanna	B-1884	Jr.	L-1906
Kesselburg, Mrs. Cora J.	B-1910	Requa, Mrs. Leonard F.	L-1906
Kesselburg, Florence J.	B-1910	Reynolds, Alfred P.	B-1902
Kesselburg, C. Wesley	B-1910	Reynolds, Mrs. A. P.	B-1904
Kelts, Adeline	B-1891	Ring, Mrs. Lavina	B-1875
Kent, Mrs. A. M. H.	B-1887	Rivers, Mrs. Isabella S.	L-1866
Kirby, Emeline	B-1880	Rivers, James T.	B-1893
Kipp, Julia	B-1879	Rivers, Emily G.	B-1891
Knapp, Frank R.	L-1908	Rivers, John	B-1892
Knapp, Mrs. Frank R.	L-1908	Rivers, Nellie	B-1901
Knapp, Margaret	B-1910	Roberts, Mary E.	B-1865
Krause, Mrs. Lizzie H.	B-1884	Roberts, Jennie M.	B-1869
Krum, George H.	B-1900	Rogers, Arthur	L-1905
Krum, Mrs. George H.	B-1888	Rogers, Mrs. Arthur	L-1905
Krum, E. Louise	B-1907	Rote, Mrs. May B.	B-1902
Krum, Mary	B-1910	Rowles, Alfred J.	B-1858
Lasher, Mrs. Nina S.	B-1902	Rowles, Mrs. Alfred J.	B-1855
Lawrence, Mrs. Edward	L-1903	Saulpaugh, Mrs. C. S.	B-1896
Lawrence, Mrs. Elizabeth	L-1873	Saulpaugh, Mrs. Mary J.	B-1888
Livingston, Mrs. Minnie	B-1891	Sault, Annie	L-1903
Lockwood, Sarah E.	B-1906	Shaver, Mrs. Bessie B.	B-1889
Lockwood, Frank Jr.	B-1904	Shaw, Mrs. Virginia S.	B-1867
Lukens, Rev. W. Dewitt	L-1898	Shufelt, Mrs. Libbie J.	L-1884
Lukens, Mrs. W. Dewitt	L-1898	Silvernail, Charles	B-1887
Lukens, Pearl	B-1905	Silvernail, Mrs. Charles	B-1887
Macy, James G.	B-1866	Silvernail, Eva	B-1887
Marquette, Mrs. Bessie S.	B-1899	Sitzer, Mrs. Bertha McCoy	B-1902
Mettler, John	B-1874	Skinion, Mrs. Michael	L-1891
Miller, Mrs. Maria	B-1861	Skinion, Florence L.	B-1905
Miller, Jane	B-1866	Skinion, Irene	B-1910
Melius, Mrs. Elizabeth	B-1867	Skinion, Mary E.	B-1902
Membert, Mrs. L. K.	B-1891	Skinner, Sarah R.	B-1843
Mitchell, Mrs. K.	L-1907	Skinner, Cornelia	B-1849
Morris, Tabitha	L-1887	Slade, Mrs. Susan A.	L-1909
Nelson, Mrs. Sadie C.	L-1880	Smith, Mrs. Cornelia	B-1866
Newman, Alice W.	B-1884	Smith, Mrs. Ethel M.	B-1902
Orton, Mrs. Elizabeth	B-1858	Snow, Bert	B-1894
Ostrander, Henry	B-1900	Snyder, John B.	B-1892
Ostrander, Mrs. Henry	E-1900	Snyder, Mrs. John B.	B-1892
Ostrander, Harrison	B-1907	Snyder, Ruth	B-1905
Plass, Carrie	B-1888	Stein, George	L-1900
Potts, Mrs. Virginia A.	B-1891	Stein, Mrs. George	L-1900
Price, Mrs. Ruth	B-1855	Storms, Mrs. Margaret H.	B-1891
Priest, Amos	B-1890	Taylor, James R.	L-1902

FIRST BAPTIST CHURCH

Taylor, Mrs. James R.	L-1902	Van Vliet, Mrs. A. W.	L-1908
Tilden, L. R.	B-1882	Van Vliet, Albert H.	B-1910
Tompkins, W. A.	B-1910	Van Vliet, Edna	B-1910
Tompkins, Mrs. W. A.	B-1909	Van Vliet, Mildred E.	B-1910
Van de Carr, Edith L.	B-1910	Wagoner, Elizabeth L.	L-1894
Van de Carr, Florence		Waldorph, Mrs. Minnie	
C.	B-1901	E.	L-1878
Vanderpool, Mrs. Bertha		Waldorph, Mrs. E. L.	B-1909
S.	B-1897	Way, Oscar, S.	L-1903
Van Hoesen, Mrs. Jane		Way, Mrs. Oscar S.	L-1903
H.	B-1871	Way, Oscar S. Jr.	B-1910
Van Loan, Emory C.	L-1905	Way, F. Ralph	B-1908
Van Loan, Mrs. Emory		Webber, Isobel	B-1898
C.	B-1909	Wilbur, Mrs. Edna L.	B-1902
Van Tassel, Mrs. Jennie	L-1901	Wilkinson, Mrs. W. H.	L-1880
Van Vliet, Albert W.	B-1910		

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